

UNITY

Freedom, Fellowship and
Character in Religion

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Editorial

"No great deed is done

By falterers who ask for certainty.

No good is certain, but the steadfast mind,

The undivided will to seek the good;

'Tis that compels the elements, and wrings

A human music from the indifferent air.

The greatest gift the hero leaves his race

Is to have been a hero."

—George Eliot.

OUR esteemed brother, the editor of the *Christian Register*, seems to have become so elated in consequence of America's victory over England in the recent yacht race that he was unable to distinguish between the hull and the stern of the victorious "Vigilant." It is to be hoped for our E. C.'s equanimity that these races will not be held oftener than once a year.

WE call attention to the selected article entitled "A Remedy for Mob Violence." Something should certainly be done to check these horrible and disgraceful outrages on order, justice, and humanity; and the method here proposed is one which may prove effective when others fail.

THE "Addresses" of Prince Wolkonsky, for which there were so many applications that the edition was soon exhausted, are being reprinted. His recent lecture, entitled "Impressions," has also been put in print. Friends of UNITY who desire either of these books may obtain it through this office. Price, fifty cents each.

HOWEVER the yacht race may have affected him, it must be admitted that the *Christian Register's* editor had his wits about him when he prepared his lines of greeting to the foreign guests of the Boston Unitarian Club. We quote one of the stanzas addressed to Mozoomdar, which is both wise and witty:

Sweet heathen of another race,
Our fathers damned thy sires:
A gentler flood of Christian grace
Has quenched those hellish fires.
Too good to damn, but not to burn
With Pentecostal flame,
No more thy message we shall spurn,
But kindle at thy name.

WE are sorry to have to announce that the thing against which we have several times warned our patrons has happened. It has now become evident from the letters we have since received that quite an amount of money sent us during the month of September and early in October has gone astray—has been lost or stolen. Where care was taken to send by money orders or checks payable to our order, the senders have of course lost nothing; but where they have disregarded our warnings and sent bills and postal notes, they have suffered loss as well as we. In order that we may obtain as accurate a knowledge as possible of the extent

of this evil we earnestly request all our subscribers to send us word at once if (by change of date on the address slips or in some other form) we have not acknowledged money sent us.

LUCY STONE, another of the brave band that struggled for the freedom of the slave and continued the struggle for freedom in contending for the rights of woman, is gone. Gentle, but stalwart; quiet, but irrepressible; a soldier spirit in feminine form; a valiant champion of unpopular truths. It cannot be that she has left no successor. We would despair of the world were we persuaded that such spirit as was hers is dying out in the world. Certainly they are not of her household who think, but dare not say; who feel, but do not confess it; who believe, but are waiting for an opportune time in which to confess the belief.

THE UNITARIAN for October is largely given to the Parliament of Religions. Aside from this perhaps the most interesting article is an account of the "Labor Church," started at Manchester, England. While we feel the most hearty sympathy with the admirable work of this organization, we cannot but regret that the religious reforms of our day show such a tendency to adopt exclusive names and to start a new church all by themselves. The Labor Church, the Church of Our Father, etc., have substantially the same aim, and are practically identical with that of many Unitarian, Universalist and other liberal churches; yet each starts a propaganda of its own, seeking to rally all under its particular name; a name which not infrequently, as in the case of the "Labor" Church, savors strongly of sectarianism and particularism. We should never allow ourselves to forget that true religion is catholic, and that in so far as we are faithful to that religion we are all members of one church. Let

us by all means have a number of different *conferences*, if thereby the work of ethics and religion may be expedited, but let us not in instituting reforms form ourselves into sects, but remain sons and daughters of the one church of reverence, love and faith.

**

TWO DISTINGUISHED Englishmen passed away last month, both liberals in religion, though one was a churchman and the other a Unitarian leader. Some of our readers may have heard the paper which the latter, Rev. H. W. Crosskey, LL. D., F. G. S., contributed to the Unitarian Congress at the Parliament of Religions last month. Besides being an eloquent preacher and a geologist of repute, he was the earnest and active friend of primary education. Professor Jowett, the late Master of Balliol College, was probably better known to Americans at large than Dr. Crosskey, his translations and his long connection with the great English University having served to make known to the world his scholarship and to set off his marked personality. It was at his expense that the at one time much quoted couplet was made:

"I hold with Arminians, Turks, Jews
and Socinians,
And call the result Jowett's liberal
opinions."

**

JOHN PRESTON MANN, M. D., one of the oldest physicians in New York City, and an eminent surgeon there, died recently in Syracuse, N. Y., where formerly for many years he resided. He passed away in fullness of years, being at the time of his death seventy-two. He was from the beginning ardently devoted to his profession, an enthusiast in all that belongs to improvement and advance in his chosen art. It is believed that he was the first practitioner to undertake the cure of club-feet in adults without the operation of cutting the cords. Ever he was the fast friend of intellectual and spiritual liberty, interested deeply in all that pertains to the growth and uplifting of man. In the old years he stood dauntless and untiring, hopeful and faithful to the end, in the band of the abolitionists, co-operating with and sustaining Gerrit Smith, Beriah Green and their associates in the fierce and deadly struggle against slavery. Later he was in New York among the most

cordial and steadfast supporters in the religious and philanthropic work of Mr. O. B. Frothingham and Professor Felix Adler. The life throughout was luminous with the qualities of high character and noble doing and sacrifice in behalf of others. Brief words, a partial report of which has been furnished for UNITY, were spoken at the funeral, by an old and life-long friend of the deceased, Mr. C. DeB. Mills, of Syracuse, N. Y.

**

TWO VALIANT missionaries of the open faith, heroic witnesses to the power of a liberal gospel, have recently passed to the larger home. One the indefatigable missionary, Rev. Bjorn Peterson, the Icelandic missionary of the real Northwest, the great wheat-bearing stretches of Winnipeg and North Dakota. The other and younger brother, Rev. S. A. Dyberg, who laid down his life at Santa Barbara, California, whither he had gone in search of release from the disease that finally claimed him. Mr. Dyberg was a Swede, a graduate of Meadville, one who began a promising work in New England which failing health compelled him to abandon, and who in the far West turned his invalid days into working days, and endeared himself to the little missionary band at Phoenix, Arizona, and elsewhere. Both these missionaries belong to the Scandinavian race,—the people that perhaps more than any other people in Europe to-day are being stirred with the growing gospel that is to domesticate free thought in reverent lives, the people of Bornson and Ibsen. The voice of Pastor Peterson will be missed in the homes of the isolated pioneers from Iceland in the settlements of Manitoba. Some of our readers will recall the winning picture of the "Lay Preacher," by Jacob Soemme, in the Norwegian collection in the Art Palace at the World's Fair, where the man of the spirit expounds the gospel of life to his audience of three simple peasants. Such was the work of Peterson. The message of the valiant Dyberg may well be illustrated by that larger canvas of Christian Skredsvig in the same collection, entitled "The Son of Man," where the Jesus story is fitted into Norwegian landscape, and the Son of Man comes to lighten the life of the toiler and the sufferer of the nineteenth century. UNITY extends its sympathy to the homes made desolate

by these deaths, but would accompany the sympathy with the congratulation to the homes and the lives that have been illuminated by these lives.

**

THE real question involved in the Van Alen case is so admirably stated by *The Outlook* that we quote it almost in full:

The case of Mr. Van Alen has been needlessly obscured by surmises and suspicions which seem to be groundless. The facts appear to be these: Mr. Van Alen, who is a wealthy citizen of Rhode Island, made a large contribution to the Democratic election fund, unauthoritatively stated at \$50,000. There was no bargain, expressed or implied, that he was to have any appointment, or influence, in return for this contribution. After the election Mr. Van Alen desired an appointment to the Italian Mission, and Mr. Whitney wrote to the President, warmly recommending him for various reasons, among others because of "his patriotic, generous and cordial support in the canvass, when friends are few and calls are great." There is no question that Mr. Van Alen is a gentleman, possessed of the character and accomplishments which would fit him for the mission, though without diplomatic training. Fifty thousand dollars is a large contribution, but probably, for a man of Mr. Van Alen's means, not proportionately greater than contributions made by a very large number of public-spirited citizens in both the political parties. One of the chief dangers to America is that offices will be disguisedly purchased by the wealthy. The history of Rome and of France afford warnings which America should heed. The mere fact that Mr. Van Alen contributed to the canvass is not an adequate reason why he should not be appointed Minister to Italy, but, on the other hand, "his patriotic, generous and cordial support in the canvass" is no reason why he should be appointed, and the fact that it was cited by Mr. Whitney as a reason for his appointment has raised the not unnatural suspicion that this, rather than Mr. Van Alen's competence for the post, was the chief reason for his appointment. In our judgment, the Senate should discard Mr. Whitney's recommendation and consider simply the question whether Mr. Van Alen possesses those qualities which make him a desirable representative of America in Rome.

THE TRAGEDY OF THE HOUR.

IN the tragic death of Mayor Harrison it is fitting to note that now people of all political opinions see what it would have been well for them to have seen always: that spite of political differences, partisan prejudices and sad partisan mistakes, spite of public errors, misunderstandings and misinterpretations, beneath the Mayor and the politician there was always the man, human and humane, loving and beloved, susceptible to the beauties of nature, the

higher persuasions of art and literature. This man who made so large a place for himself in this world must have a place, beneficent, progressive and sublime, in whatever world awaits him. And this awaits him by virtue of his humanity,—to which his creed, religious or political, was an incident, an accident, perhaps a heavy misfortune, while the graces of the inquiring mind, the loving heart and the conquering will were essential and fundamental elements in the soul. These form the imperishable part. It becomes us also not to exaggerate the place of the poor disordered mind that did the lamentable deed. Chicago is not represented on any of its levels by that unbalanced soul. The excitements of politics, the vicissitudes of poverty, the distractions of the great throngs that have frequented our streets this summer, none of these produced the gory deed. It was a solitary canker spot, some private grievance, some disordered atom in an ill-balanced brain, that did it. And even this was an exceptional moment in the exceptional life; a moment that was the result, doubtless, of months of struggle between the man and the beast in that nature, between the normal and the abnormal; and that mad hour in which the beast asserted itself will be the lifelong regret, and perchance it will be the chosen task of eternity to expiate and atone for the same. In the hour of Chicago's great triumph it comes to this humiliation and grief, but it is still well with the city and well with human life. These painful exceptions prove the high rule that teaches the essential integrity of human nature, the vascular quality of human society, and the ultimate triumph of the good in man.

HOW SHALL THE RECORD BE PUBLISHED?

The Columbian Exposition is a thing of the past. The World's Congress Auxiliary, which organized and carried to successful issue two hundred and ten different congresses, has closed its records, and the remaining anxiety is to know how and where these records are to be preserved. Americans have much to answer for in the way of sins against the Angel of History. We have been criminally careless of our records; and when the coming historian shall search for the

material necessary to give the true history of the nineteenth century he will find much of it missing. Upon Chicago, and that part of Chicago most responsible for the Exposition, rests the responsibility of giving to the world an adequate record of this six months' life. Valuable indeed will be the volumes that will give, so far as possible, in cyclopedic form, the triumphs at Jackson Park. The photographer and the engraver should make common cause with the printer in preparing such records. But far more valuable to the future historian, and more instructive to the present student, would be the volumes that would contain the unabridged record of all the congresses held in the Art Palace on the lake front. These records reproduced with photographic accuracy would bring humanity a story of its civilization down to date. It would be a mine in which the specialist would delve for generations to come. It would be the material which the historian of any department of thought could not ignore. Those papers published *in extenso*, revealing as they would the crudities, sophistries, superstitions, and bigotries of humanity at the present time, as well as its ideals, its reverences, poetry, and power, would be not only the noblest monument of the great Exposition, but the most valuable record of the world's progress and achievement to be found in any one source throughout the world. But the publication of such a record is in itself an undertaking of World's Fair proportions, a typographical venture perhaps twice as extensive as that which puts forth the ninth edition of the Encyclopedia Britannica, a publication greater in extent than anything that we know of yet undertaken by any American publisher; an undertaking far beyond the capacity of any publishing house in America; an undertaking which will require all the love and enthusiasm, local pride and business energy represented by the men and women of the Columbian directory, to carry it to a successful completion. The favorite plan now in vogue among those in authority is to secure its publication by the United States Government. But any one acquainted with the leisurely procedure of our government printing houses will realize that if the job is put into the paternal hands of the government printing department the grand-children of the present board

of directors will be far along in spectacles before they can read the report of the Agricultural and Real Estate congresses which were in session last week. We have no objection to the government making generous contributions to the Publication Fund. It ought to purchase four or five thousand sets complete and place them in the diplomatic libraries of the world. These books ought to be presented to the State Department of every nation with the compliments of the United States. This and much more the government might and probably would do; but the work should bear the imprint of the World's Columbian Exposition. And back of that imprint must be the same business vigilance and energy that made the Columbian Exposition a success. If these records are ever to see the light, Chicago energy, Chicago money, Chicago love, and Chicago idealty must see to their publication. This greatest social triumph of the race, the noblest co-operative achievement of man, the beginning of a new era in education, state-craft and religion will be shorn of half its power if it misses the monumental publication it deserves; and this means at least a cold million dollars of Chicago money which will be hazarded in this venture. But if invested with the sagacity of Chicago capitalists it would all come back from the legitimate sales of the work, bringing with it another million of profits. We venture these figures as a guess: a minimum of fifty volumes at five dollars a volume, to be sold in separate congresses or as a whole; the aggregate sale would reach at least a hundred thousand copies; gross receipts, \$25,000,000; net profits, \$1,000,000. Where are the capitalists, in Chicago or elsewhere, to stand behind this great missionary venture, an educational and civilization mission? Surely some man or men, or, if not that, some woman or women, will see this through in some one way or another.

THE great sinner against society is the cynic, the scoffer, the disbeliever, the man in whose spirit negation sits enthroned. "We are saved by hope." The man who awakens hope, aspiration, confidence in the spirit of men contributes something to the social welfare. He is a builder rather than a destroyer. He helps to save men, because he awakens in men the dispositions and the spiritual energies by which their lives are enriched and made useful to themselves and others.

—Methodist Recorder.

Contributed and Selected

UNWEEPING OR UNWEPT.

"Unwept, unhonored and unsung"

Were not the worst of Fortune's
bringing;
Dread, rather, thine own eyes and
tongue

Unweeping and unsinging.
Unweeping for thy brother, bound
But struggling in the somber Night,
Unsingings from thy vantage ground
The happy tidings of the Light.

Weep and be sure thou shalt be wept.
Sing gladly, and the joy-sounds ring-

ing
May wake some soul, which long hath
slept,

To echo back thy singing.
Let fall thy tears! Let rise thy strain!
So canst thou never be among

Those heritors of man's disdain,
Th' "unwept, unhonored and un-

sung."
—J. Edmund V. Cooke, in the *Independent*.

THE FRATERNITY OF CHURCHES.

If Jesus taught anything, he taught the brotherhood of man. If he asks loyalty to him in anything, it is loyalty to him in this truth that he asks. The parable of the Good Samaritan can mean nothing else than but just that men should love one another and help one another. The parable of the last judgment means this,—Jesus making destiny turn upon the fact of men's having been brotherly or not. If Jesus is any truth, he is this truth of brotherhood. It was his life. It is his spirit. It is his sway over the hearts and lives of men. His love for men, strong, passionate, tender, is the essence of his religion. His is a religion of love, or else it is a religion of nothing. Through love he would find truth; through conduct, the will of God. His test of discipleship is love, and the test of that love, obedience. I take it that systems of faith, the creeds and the rituals, elevated into a test of discipleship, is in reality disloyalty to Jesus, tending to defeat that work of brotherhood which he came to do in the world. If churches were gathered about the sympathies of their loves, and not about their intellectual faiths: about their needs of organization for doing the works of brotherhood in the world, rather than about their speculative theologies, there would be a holier, more helpful church in the world than there is, and truth would lie clearer in the understanding, and faith take the unseen with sunnier, certainer confidence. But as it is we have divided on the intellectual part of our religion, making the faith-part, not the love-part, the great test of fellowship. While that re-

mains a fact, men must stay apart on those intellectual propositions and assertions of dogma; for no one can say credo to what is pseudo.

—From a sermon by Rev. J. M. Scott.

A REMEDY FOR MOB MURDER.

We copy the following from the *Baraboo Republic*:

MESSRS. EDITORS:—Some time ago Judge Tourgee and others commenced proceedings looking towards a suit in the interest of the widow of Sey J. Miller, who had been cruelly hung by a mob in the western part of Kentucky. These contemplated proceedings, while being in the interest of the widow, were more especially intended to obtain a decision in the United States Court against these lawless and cruel proceedings common in many parts of the country and more especially against the negro. It will be remembered I made an effort through the *Republic* some short time since to raise some funds in this city towards paying the expenses of such a suit, resulting in but few contributors and a very small amount subscribed.

Since then near the city of New Orleans, where a justice of the peace had been murdered by a negro—the murderer having escaped to the swamps, being still at large—the inhabitants of the vicinity under great excitement and presumably for the purpose of intimidating the negroes, hung the three brothers of the murderer, who were entirely innocent of any connection with the crime, flogging with great severity all the female relatives of the murderer, among them his mother.

Since then the Roanoke tragedy has taken place and without doubt many other negroes have been executed by mob violence, the report of which has not yet become public.

Because of these things I again call attention to the proceedings in the interest of the widow of Miller, for the purpose of urging that funds be raised to assist Judge Tourgee and others in their efforts for a United States Court decision making the several counties or States liable for all damages caused by mob violence. Will not some of our citizens who are interested in the welfare of all of our people take up this question actively in the general interest?

CHARLES H. WILLIAMS.

FRIENDSHIP IN THE CHURCH.

ALL depends in church on the friendship, just as all depends on the love in the home. A church without that is an egg without either yolk or albumen,—it is nothing but an air passage through which words may be spoken, there is nothing in it out of which live things can come. One of the most radical sentences that Jesus ever uttered was that in which he bids men stop their praying and go their way if they remember that their brother has aught against them.

It is akin to that deep insight of his with which he saw that God *will* not—which means God *cannot*, for it is a moral law—cannot forgive us unless we first forgive others. When two or three persons meet together, there God is *not* in the midst of them. They are rather between each other and God. And this again is an ideal to which I do not think our churches yet have practically reached. The word is still *worship*, not *friendship*. How many of us, I wonder, go to church with the sunny feeling of at-one-ness with everybody and a wish to be blessing for everybody, uppermost, rather than the thought, "I wonder who is going to preach, and whether it will be interesting." In the East people often go to church from a kind of settled ecclesiasticism: in the West I think there is very little of this among the more liberal sects, but that here they go to *hear a man*. And what I am trying to thank you for, so far as I personally am concerned, is that church has become to me a place where a motive better than either brings me gladly. I come to meet friends, and to meet them on the upper hill-sides of our nature. The worship comes as consequence of the friendly meeting. It is first you and then God, and that I guess is one of the shortest paths to God—through human hearts.—From W. C. Gannett's farewell sermon to the Milwaukee Unitarian Parish, published in the "*Milwaukee number*" of the *Liberal Co-Worker*.

IN order to do justice to the International Conference on aerial navigation held in connection with the Columbian Exposition, the editor of the *American Engineer and Railroad Journal*, instead of trying to crowd the papers there read into that periodical, has decided to issue them in a special supplement, published monthly, entitled "*Aeronautics*, Published by the American Engineer and Railroad Journal," each number to contain not less than eight pages, and to be sold for 10 cents; annual subscription, \$1. The first (October) number, of sixteen pages, is now out; and, judging from it, the series promises to be an interesting one for those interested in this branch of science. So rapid is the scientific progress in our day, that we should not be surprised to find this develop into a permanent magazine, affording valuable assistance to those laboring at aeronautic problems.

MEMORY.

The summers are not dead;
Their seeds the winter holds
And while the snow we tread
Its warmth their life enfolds,
And when the Spring returns
They rise in beauty bright:
So memory the past inurns,
So Love brings it to light!
WILLIAM BRUNTON.

Church-Door Pulpit

A FAREWELL.

ABSTRACT OF THE REMARKS MADE BY
C. DE B. MILLS AT THE FUNERAL
OF DR. JOHN PRESTON MANN, AT
CROLY FARM, SYRACUSE, JULY 15,
1893

I once heard Wendell Phillips say, —it was at the funeral of William Lloyd Garrison,—no life closes without sadness. Death, after all, no matter what memories surround it, is terrible and a mystery. We never part hands that have been clasped life-long, in loving tenderness, but the hour is sad.

So it is in the common feeling of us all; so, in the universal testimony of the experience of human kind. It is the mixture of dear and sacred ties, the extinction to outward eye of a near and cherished presence; the light is gone out, the soul in manifestation—it was here, it is departed; we see, we know it no more. The curtain drops; we have reached in relation to that life—so far as sense and sight may know—the end. Birth is the beginning; death, to all outward seeming, is the end. Afloat upon the sea of time, buffeting as best we may its billows, we drop one after another into the silent gulf of the deep, and the generations and the ages know us no more forever.

I speak of it, as it is to the outward seeming. Such is the report to the fine senses. Happily, however, these senses do not furnish the full inventory of the man. They are not the sole source, in the larger meaning, of his knowledge. Within his nature are impressions, insights, perceptions, that are paramount in their clearness and commanding force to all that is borne in upon him from without. When Locke and his school, in the closing years of the seventeenth century, were so strenuous in affirming their primal postulate—"Nothing in the mind but what was first in the sense," Leibnitz, one of Germany's great thinkers, responded, "Tis nothing except the mind itself."

The mind sees change; it has within it a consciousness so deep as to be inextinguishable, of a somewhat that is unchanging—eternal. It sees death; it posits, it affirms life. It sees end; it affirms continuance. There are things we cannot do. It is impossible to suspend breathing by an act of will. There are things that are unthinkable; truths whose existence we cannot disimagine. Let one think, if he can, of annihilation, in the full meaning of that term; his intellect will recoil, it cannot grapple with such a concept, cannot believe in such a possibility.

So Science, which often vaunts itself upon finding its ground and sole warrant in observation, in what may be ascertained and verified by the senses,—Science affirms certain eternal elements in the world, the in-

destructibility of force, etc. It thus lays its appeal to an inner perception. For the indestructibility was never submitted to observation. Tyndall, in language that holds of true poetry, describing the changes that go on continually, working constant mutation of form and structure, speaks also of the law of conservation of this persistent energy. "Waves may change to ripples, and ripples to waves; magnitude may be substituted for numbers, and numbers for magnitude; asteroids may aggregate to suns, suns may resolve themselves into faunæ and floræ, and faunæ and floræ all melt in air;—the flux of power is eternally the same. It rolls in music through the ages, and all terrestrial energy—the manifestation of life as well as the display of phenomena—are but modulations of its rhythm."

The thought declares this in the realm of morals and religion—declares the pervading presence of Supreme Power that is moral, that is beneficent, that is ruling all things well, making the bad good, the good better, evolving light from darkness, life from death, growth and beauty from the very bosom of ugliness and decay.

In witnessing death, we do not see the whole fact. There has been a living impression wrought by that soul that dwelt enshrined in flesh: an impression which transcends the changes that overtake the seen and temporary, which abides beyond death, and fixes the image ineffaceably on memory's page, on the tablet of the heart. And this all the more, if the soul was a royal, a loving, a fraternal soul, one in whom the great virtues and affections shone forth. Such a soul writes an indelible impress upon us. Its presence beam in the memory, lives in our freshest thoughts, is a companion, a mentor, a beckoning guide, an inspiration and uplift continually. Thus this mortal is putting on immortality. Everything passes, yet nothing dies. The seen perishes, but it is transfigured and glorified in a quenchless life. The royal spirits we have known, being dead they yet speak; absent they are here; silent, unseen, they beam upon us and fill us with a high companionship. Death, separation, bereavement are extinguished in the presence of the immortal real. There—in that world—

"everlasting spring abides."

It is pleasant to me to stand here to-day, and say that such a soul was the dear friend and brother whose visible presence is henceforth withdrawn. A true son of the highest, he has left a memory that it shall be a delight to cherish. I knew him in the early forenoon of his career. He came to this city when the hard battle against slavery was on, when Jacob's friends were few. Loyal to the little band that witnessed for justice and uttered rebuke against the crime of the nation. In

this allegiance he never faltered; he hoped on, hoped against hope. He knew in sure perception that

"God is just

And every wrong must die."

How enthusiastically I have heard him speak of his old teacher, Beriah Green! Of that powerful mind he had felt the force. He had been thrilled and lifted by that magical voice of eloquence. To have known such a man—one so opulent in gift, so charged with life-enlarging, quickening power—was rare fortune to any. Sir Joshua Reynolds said: "I feel a self-congratulation in knowing myself capable of such sensations as Michael Angelo intended to excite." So our friend might well have felt a self-congratulation in knowing himself capable of such enlargement and high resolves as Beriah Green had the power to awaken. John Preston Mann was one of the men who had these divine susceptibilities, and they were awakened in him never to sleep henceforth any more.

He was devoted to science in the province of the healing art. The human frame, with its delicate and vastly complex organization, its hundreds of millions of cells and fibers so built as to make a whole of symmetrical order of exquisite firmness and perfection; the 7,000,000 pores making twenty-eight miles of human drainage—all this wonderful temple of man's body fascinated and enchanted him, and he gave the emphasis of his life to study of that stupendous theme. His success corresponded to his enthusiasm and devotion. Many the ones he has delivered and cured, the deformed or malformed and crippled he has restored. Children with club feet or distorted and disabled limbs, he made sound and whole. The pursuit of this work was a passion with him. He inscribed his name and personality in the memory of multitudes whom he treated and cured.

He was free in his thought; large, catholic and progressive in his faith. He felt that he could afford the luxury of a religion that did not degrade, but rather gave continual uplift and growth. A religion that sought the Supreme One in his image revealed here on earth in humanity: holding that he best worships God who best serves man. That the invisible Presence is fittest known in his laws, and obeyed in honoring them. Truth was his divinity, righteousness his ritual, a noble human life the incense he offered day by day. He belonged to no one of the churches of earth, finding their inclosures too limitary for his broad, expanding faith, but he was a member, as I believe, of the general assembly and church of the first born.

He was an advancing spirit. He never believed that the final word of the divine wisdom had been spoken. Religion to him was a growth in thought, in inward power, without end. Truth is perpetually being revealed, and the scripture of God's

word grows age by age, the final apocalypse waiting even the periods of time for its discovery and utterance. He never built a localized heaven; he realized the infinite Presence is everywhere, that the heaven of heavens is here and now as truly as anywhere in the universe of space. The soul carries its heaven within it, and finds bliss in its very abode without. Salvation he knew as a present attainment. He had already in his activity and in his repose entered upon the life eternal.

For what need I of book or priest,
Or sibyl from the mummied East,
When every star is Bethlehem's star?
I count as many as there are
Cinque-foils or violets in the grass,
So many saints and saviors,
So many high behaviors,
Salute the bard who is alive
And only sees what he doth give.

Fare thee well, thou loving, faithful, worthy brother! The open career is open before thee, we doubt not, for ardent pursuit of thy loves in science, in thought, in high service to all. In the immensities of God are the mansions where may abide thy progressive spirit. Fare thee well, and may the benediction of thy pure, loving soul rest upon us all to cheer and incite, to teach new lessons of duty and lift to new heights of possession and spiritual joy.

Correspondence

ROMANIST INTOLERANCE.

EDITOR UNITY:

Did it ever occur to you that some of your articles are pure nonsense? In your paper of 19th you publish "An Open Letter to the Protestant Clergy," in which the writer speaks of Protestant boycotts. Why, my dear sir, I myself and my brothers have been for years the subjects of Catholic boycottism, and this simply for throwing off the yoke of Catholic doctrine and *thinking for ourselves*. Not a Catholic will enter one of our places of business except when they can't procure the article wanted in any other store; and even on the street, when meeting, will not recognize us if they can possibly avoid it. Pah! I know too much of Catholic intolerance. I have been there and know of what I speak. J.

Marietta, Ohio.

[We fully realize that Roman Catholics are often blindly and cruelly intolerant, and we sympathize with our correspondent in his indignation at the treatment he has received. But "two wrongs do not make a right," and we must not refrain from protesting against Protestant intolerance merely because Romanists are also intolerant, nor even if Romanists be the more intolerant of the two. Having seen some of the rabid publications to which *The Catholic Citizen* refers, we know that the charges it makes are in the main true. It is our duty to protest against injustice wherever it is found. When we have denounced the injustice of non-Romanists to Romanists, we may with better grace protest against Romanist intolerance.—ED.]

The Study Table

THE GOSPEL AND ITS EARLIEST INTERPRETATIONS.*

The object of this work, as stated by the author, is to "elucidate the teaching of Jesus and to present, both in their relation to it and to one another, the principal types of religious doctrines contained in the New Testament" (p. iii.); and its critical premises must be given also in Dr. Cone's own words:

The discussion in this work proceeds upon the judgment that the synoptic Gospels are the sole historical records of Jesus' teaching; that the fourth gospel contains a transformation of it effected under the influence of Hellenistic thought; that the doctrine of Paul must be gathered from Romans, I. and II. Corinthians, I. Thessalonians, Galatians and Philippians; that Hebrews, Colossians, Ephesians and I. Peter are to be classed as deutero-Pauline writings composed toward the end of the first century; and that II. Peter, Jude, the Pastoral epistles and the so-called epistles of John are to be regarded as anti-Gnostic writings of the early years of the second century. [P. 34.]

The very description puts an edge on the reader's appetite, for it gives assurance that the discussion will be based on critical scholarship and proceed after the comparative method. It is gratifying to find one author who not only accepts the results of criticism and adopts the historical method, but does so avowedly, without apology or weak extenuation. The fiber of the book is admirable. The self-possession, dignity and candor of the author are so fine and pervasive that one shrinks even from mentioning them. And they are amply justified by scholarship and unusual power of discrimination. Dr. Cone is familiar with the best authorities, but he is the mouthpiece of no man or school. Sometimes, indeed, one wishes his references were more available to the average reader, for he refers again and again to German books of which there is a perfectly good English translation (it is hardly just to refer to Grimm-Wilke's *Clavis*, now that Prof. Thayer's translation is at hand), and in not a few instances he ignores such English authorities as Lightfoot, who have written ably on the subject under discussion. Occasionally, also, the author's independence even of the ordinary translation of the Greek text is irritating: there is no reason why the imperfect tense in Luke xxiv. 21, rightly translated *we hoped* in the Revised Version, should be set aside for the positively incorrect rendering *we are hoping* (p. 57); on p. 135 we have a paraphrase of Mark iii. 29, which reads, "an indefinite continuance in sinning;" but the Greek, which the author quotes,

*THE GOSPEL AND ITS EARLIEST INTERPRETATIONS. A study of the teaching of Jesus and its Doctrinal Transformations in the New Testament. By Orello Cone, D. D. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 415. \$1.75.

can hardly mean anything but an eternal sin, as it is in the Revised Version; not to mention several other instances of the same character, it is questionable whether the author's silent correction of the use of shall and will in the usual versions is not more provoking than instructive, especially when it results in such a sentence as this,—"Unless your righteousness shall exceed that of the Scribes and Pharisees ye will not enter into the kingdom of heaven." A very bad mistranslation is that of Rom. v. 12, "all have sinned" (p. 181), which vitiates the entire discussion as to the first and the second Adam. A strict following of the original, where the aorist tense—"so that all sinned"—seems to shut off absolutely the idea that death is the result of personal sin, would have led to considerable modification in the treatment of the Pauline transformation. It must be said that the treatment of Paul and his thought is the least satisfactory part of the book. Dr. Cone makes a process of reasoning concerning righteousness and the law the psychological antecedent of Paul's conversion, and deems it impossible that he could "devote himself with enthusiastic ardor to a cause without reliant conviction of its truth." But the starting point with Paul was clearly a conviction of the resurrection of Jesus, however it may have been obtained, and it is not likely that his reasonings about the law arose until he was thrown into controversy with the Jewish Christians. Paul was one of those men with whom feeling, impulse, is first, and logic second. This misconception of the character of Paul and of the psychology of his conversion vitally affects the story of the development of his thought. Yet the contrasts between the Synoptists and the Pauline Epistles, in respect to Christology, righteousness, sin and the future, are drawn with exceptional skill and clearness. Only one cannot help feeling that the facts might have been marshaled into platoons to advantage. The mass of details is often confusing, and it would have been helpful to have smaller subdivisions with concise headings.

It would take more room than UNITY can well allow to write of this masterly book as fully as it deserves. And since the greater part of the book is so thoroughly good, it seems not only ungracious but unfair to dwell upon points where the author appears to us to have erred. Yet in the most important section of the book, that on "The Teaching of Jesus," he has not entirely escaped from that rationalism which he so justly condemns in the introduction. Rationalism is that method of criticism which assumes that an author or a hero was thoroughly sound, consistent and truthful, and therefore feels quite at liberty to correct the record into conformity with the supposed character of its writer or the man of whom it

treats. Rationalism is to the higher criticism what the fancied infallibility of the original document is to the lower criticism. This method Dr. Cone explicitly rejects in favor of the historical method, but its ghost is not yet fully laid. It is freely admitted that Jesus shared the ignorance and superstition of his time in regard to demonology, but where greater things are at stake no such concession can be made. It kindles expectation to read on page 48 that "in respect to the temporal character and theater of his kingdom his teaching was a continuation of that of the prophecies and apocalypses which preceded him," but we are doomed to disappointment, this remarkable admission being tacitly taken back as the author goes on, for we find on page 86 that "Jesus completely transformed the Messiah idea of the prophets." After saying that the kingdom of God in the thought of Jesus was "the realization in human society of the highest ethical and spiritual ideals, its perfection would be attained when the will of God should be done by men on the earth" (p. 49), we are amazed to read on page 127 that Jesus did not conceive of the life to come as an earthly state under the Messianic reign, that he "cannot have entertained a popular Jewish belief that the Messianic future was a temporal condition," etc. The difficulty lies in the author's belief that Jesus' ethical conception of the kingdom of God must have excluded apocalyptic ideas and had no "unrealized and unrealizable hopes." But upon what does that belief rest except upon a rationalistic assumption of the self-consistency of Jesus? That he did hold to a spiritual conception of the kingdom is quite unquestionable, but he taught his disciples to pray "Thy kingdom come," while he also believed that the kingdom of God was already in the world. Our records represent him as holding both the popular idea and his own spiritual idea of the kingdom. It is easy to say that since the popular idea would naturally have been attributed to him by tradition it has forced its way thus into the records, but the only justification for such a plea is an assumption that Jesus himself cannot have entertained both views, and such an assumption should not be made except as a last resort. Is it necessary? Jesus was not a logical reasoner; he did hold beliefs, as our author allows, which were inconsistent with his chief constructive ideas; precisely these two conceptions which it is said Jesus could not have held together have been held by some of the rarest spirits in the Christian Church from that day to this, who, believing in the presence of the kingdom of God in this world, have at the same time expected this age to have a catastrophic termination; why then must we not say that Jesus held both, inconsistent as they may appear to us?

In every other school of thought represented in this book and in every other New Testament thinker our author admits grave and flagrant self-contradictions; he accepts the influence of the legal righteousness in the last verse of the 51st Psalm, from which he says the author was unable to free himself, notwithstanding the spirituality of the rest of the composition, although that verse has often been deemed an interpolation; but from admitting serious self-contradiction in Jesus he draws back in defiance of the historical method and with a too evident leaning toward rationalism.

This volume is a great acquisition to Biblical scholarship. No more worthy book on its subject is to be found in English, and it deserves thorough, patient study from every New Testament student. Adult classes in the Sunday school or study classes in the Unity clubs can do no better work this year than to spend the entire winter over this book.

W. W. F.

THE BIBLE, ITS ORIGIN, GROWTH, AND CHARACTER.*

The modest profession of this book is not to make an original contribution to scholarship, but only to popularize the most firmly established results of Biblical study. The author is a critic not of the Bible but of the critics of the Bible, and brings to his task not only wide, industrious reading but also what is of superior value, abundant "grace of saving common sense." The chapters appear to have been service originally as lectures or sermons, for the style is loose and flowing, and colloquial forms of speech are preserved which detract occasionally from dignity and elevation. Here and there, too, we notice faults due to rapid preparation. Surely, the sacrificial idea did not "come into Judaism from heathenism" (p. 18), unless by heathenism is meant the inheritance of primitive Semitism, and so, indeed, we are told, later on, that in an early stage of Jewish development "bloody sacrifices formed the chief part of their worship" (p. 30), and also that at the beginning of the Hebrew national career "vast numbers of cruel and bloody animal sacrifices were offered to Jehovah" (p. 20). Again, on p. 76 it is stated that the book of the Law read by Ezra to the great assembly of 444 B. C. was "doubtless the Priestly Document;" and yet on p. 174 we are told that "the book was almost beyond question essentially our Pentateuch, or the five so-called Books of Moses." But such slips are of comparatively little importance. Even Martineau is not free from them. It may be that the characteristics of the Fourth Gospel are "anything but those betraying senility," yet Dr. Peabody, no mean judge of such a ques-

*THE BIBLE, ITS ORIGIN, GROWTH, AND CHARACTER, and its Place among the Sacred Books of the World. Together with a List of Books for study and reference, with critical comments. By Jabez Thomas Sunderland. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 300. \$1.50.

tion, was very firm in the contrary opinion.

For the reader who wishes to know how the case stands with the Bible at the present stage of criticism, this book will prove of great service. It sets forth with perfect clearness what is virtually the "consensus of the competent" in Biblical criticism, and its copious references, with the appended list of books, enable any who choose to pursue the subject more elaborately. It is no pioneer in scholarship, but it puts one in the accepted highway of which modern investigators have so far made sure. Our feet are never off the asphalt.

W. W. F.

A GENERAL OUTLINE OF CIVIL GOVERNMENT. By Clinton D. Higby. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 134. 30 cents.—The object of this little book is stated to be to bring the subject of civil government (in the United States, the States, the counties, the townships, the cities and the towns) within the reach of those whose time is short and who would complete the course in a single term. When the size of the book is considered, and the further fact that it is in large print and doubly leaded, it must be evident that the treatment is very brief. The best feature of the treatise is the series of excellent references to books in which the topics mentioned may be followed out at length. Were it not for this feature we should regard the treatise as a failure. Dr. Higby has undertaken too much. Where so little is given, what is should be unquestionable. But it is not. There are positive errors in the book, such as the statement that in Tennessee the County Superintendent is appointed by the County Judge (the fact being, unless there has been a very recent and sweeping change in the Tennessee laws, that in Tennessee the County Superintendent is elected by the justices of the peace of the county, there being no county judge except in such counties as have obtained a special act from the legislature creating one). Such an error is, however, in itself trivial; but such misleading statements as that on page 24 are serious. "The President appoints only Secretaries, Assistant Secretaries and Commissioners; the remaining officers are either appointed under the recommendation of Congressmen or are under the control of the Civil Service Commission." Here we are not told who *does* make the appointments, but are given to understand that the Congressmen have a *legal right* in the premises, like that of the Senate, by whose advice and consent the Constitution provides the President shall make appointments. It is just such practical matters as this that should be explained in a work designed to acquaint one with the *modus operandi* of government. The distribution of federal powers, limitations, etc., may be learned directly from the Constitution; but the

details of the administration of the government under the Constitution cannot be so learned. Dr. Higby might have spared some of his statements as to the former matters to make room for some account of the latter. Or, if he did not intend to explain, he should at least have avoided misleading. On the whole the book cannot be recommended.

F. W. S.

PHILLIPS BROOKS YEAR BOOK. Selections from the writings of the Rt. Rev. Phillips Brooks, D.D. By H. L. S. and L. H. S. New York: E. P. Dutton & Co. 1893. Cloth 16mo., \$1. — Phillips Brooks was neither a sententious writer nor one who put forth his strength completely in the paragraphs of his sermons. His power was in the stream of his discourse, in his sermons taken as wholes, and the whole was always greater than the sum of all its parts. The reader who is mindful of these things will not be disappointed in the selection from his writings which has been put into that form of which the "Daily Food" of fifty years since was one of the first examples. Very innutritious and unpalatable food it was for the most part. This is very different from that. It does not tell the whole story; no one could guess from these passages alone the power of Phillips Brooks: and still the wonder is that they are so fine and good; so little formal or ecclesiastical; so human in their tone and touch. Besides a selection from Phillips Brooks there is, on almost every page, a selection from one or another of the poets. These selections are most admirable, and when we discover that Clough and Arnold are drawn upon more freely than the other poets we cannot help wondering whether we have here a sign of Brooks's catholicity or that of his editors merely. However this may be, it is very certain that we have here a sign that these poets of skepticism had in them an element of faith: that in their honest doubt there was more faith than in the dogmatism of the creeds. We have often been surprised at the appositeness of the calendars and year books to particular circumstances and needs. We have no doubt that a great many persons will find here the very thing they need to help them in some doubt or difficulty or distress: in their joy also, where, possibly, there is greater need of help.

J. W. C.

A JAPANESE INTERIOR. By Alice Mabel Bacon. Boston and New York: Houghton, Mifflin & Co. Cloth, 12 mo., pp. 267. \$1.25. — We can best give our readers an idea of the scope and value of this handsome product of the Riverside Press by quoting from the author's preface:

The letters presented to the public in this book were written during an experience of life in Japan somewhat different from that of the average foreign resident in Japan. The author's call to the Orient came to her from one of the most conservative and anti-for-

eign of the Tokyo schools, a school for noble girls, under the management of the Imperial Household Department. The invitation was sent to her through a Japanese friend who had been the teacher of English in the school since its foundation, for no foreign recommendation would have had much weight with the conservative and cultivated Japanese in charge of the institution. Work in such a school naturally brings a teacher into close contact with the most refined and cultivated of Japanese women, and cannot fail to give to those who perform it a new sympathy with a class usually but little understood. * * * In all that great city I had no acquaintance of my own race and language, but my Japanese friends so cared for me and surrounded me by their kindness that instead of missing the society of my own people, I found its absence a positive advantage, in that it threw me entirely upon congenial and interesting Japanese friends for that social intercourse necessary for all civilized beings. * * * The letters do not lay claim to deep research or wide knowledge of all subjects touched upon by them. * * * Whatever theories are advanced are put forward as the material from which thought may be made, and not as the result of mature deliberation.

Because the book is what the author modestly states it to be, we recommend it to those who would look out at the world with the child's freshness and freedom from prejudice, that they may learn what it can tell them. We are convinced that Japan has something to teach the West, because, however superior we may be to the Japanese in many respects, the sweetness of their social life puts them on what we should not hesitate to recognize as a distinctly higher moral plane than that of average Western civilization. — F. W. S.

TASKS BY TWILIGHT. By Abbot Kinney. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 8vo, pp. 211. — This ambiguous title belongs to a book on education in the broad sense, or the conduct of life. The four divisions are Education, Education of Girls, Thoughts, and Diet, and the first part is subdivided thus: Physique, Boys, Manual Labor, Practice Makes Perfect, Observation. It is interesting as the work of a strong, virile, self-reliant and apparently successful man. His views are what might be expected from such an individual, and they are clearly and forcibly expressed. The characteristic feature of the book is the author's belief that procreation is the great function of life, that in our children we attain immortality, and that our chief purpose should be to produce sound, healthy children and to properly care for them. The book will not be highly satisfactory to the advocates of "woman's rights," because, although the author approves of the higher education of woman, he would not have her engage to any extent in callings which take her out of the home, and it never occurs to him to doubt that man is the head of the family.

F. W. S.

PRATT PORTRAITS: SKETCHED IN A NEW ENGLAND SUBURB. By Anna Fuller. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Paper, 12mo., pp. 325. 50 cents. — Nothing that has come to us for years has given more pleasure than these charming sketches of New England life. Several of them have previously appeared in *Harper's Bazar*. Old and new alike are marked by freshness, simple humor and an eminently healthful tone. All lovers of New England would rejoice in this book, and all who are not should read it. We do not know where there is to be found a more representative picture of middle-class American life in the present century. In saying this we do not wish to convey the impression that the story is subordinated to some ulterior purpose. Nothing of the kind appears. The charm is primarily a literary one. The studies are not profound, but so far as they go they are true, and we especially recommend them to those of our readers who take up a book for rest and refreshment.

F. W. S.

CAMPAIGN ECHOES: The Autobiography of Mrs. Letitia Youmans. Toronto: William Briggs. Cloth, 12mo., 311 pp. — This sketch of the life of the pioneer of the white-ribbon movement in Canada has an introduction by Frances Willard, who was a participator in much of the life this book commemorates. It is a simple, earnest record of the ways by which this great-hearted woman was led by the "inner light" out of domestic and home duties to the larger work of the world. The education of both children and parents in the duties we all owe to society is the foundation thought of her life, and her work, which has been rich in helpfulness to others, has been devoted to the temperance problem. That she has been a power for good in Canada and elsewhere is evident from the story.

M. H. P.

HISTORY AND LITERATURE IN GRAMMAR GRADES (Monographs on Education). By J. H. Phillips, Ph.D. Boston: D. C. Heath & Co. Paper, 12mo., pp. 17. 15 cents. — An essay valuable for its direct counsel, and still more for the educational reforms it suggests. If we apprehend the author rightly, he would have the child begin the study—that is to say, the *reading*—of literature (not the *reading about* it) at a very early age, and would teach history in the natural order, remembering that young children are interested in persons and events before they are in places, and are interested to locate a story before they care to know just when, in the course of time and events, it took place. These considerations suggest the true order in which literature, geography and history should be taken up and combined, and the way in which the teaching of these subjects should be adapted to the minds of children of different ages.

F. W. S.

THE "SHIN SHIU CATECHISM," which is now being distributed in Chicago by a representative from Japan of the above-named sect of Buddhism, is admirably adapted to awaken the contempt of thinking men for Buddhism. It is a striking caricature of some of the worst forms of degraded Christianity, in which salvation by faith and the doctrine of vicarious atonement play the principal role. Morality is not absent from such religious teachings, but it has no vital connection with them. To those who do not realize how utterly unreasonable and immoral the teachings of certain Christian sects are, we commend this little book as a tract. Fortunately for Buddhism, the doctrine this book teaches is as remote from the higher and more authentic forms of that faith, as the form of Christianity it so unintentionally caricatures is from the true teaching of the loving Nazarene.

THE MAGAZINES.

THE REVIEW OF REVIEWS for October is one of the best if not the best number that has yet appeared. The principal original articles are Wm. E. Smythe's exposition of the magnificent promise of irrigation in the far West, in which he warns the public against allowing its chief benefits to be monopolized by a few capitalist speculators; Edward B. Howell's "Evils of an Appreciating Currency," in which he makes a very telling use of charts to enforce his view of the subject; and Mr. Stead, the editor's, paper on "The Civic Church," read at our recent Parliament of Religions. All of these are interesting in themselves, and what is more, are thought-inspiring.

IN THE ALTRUISTIC REVIEW for October the principal feature is a reliable, though all too brief, description of Hull House and its activities. The editor's sketch of the late John Crerar will have an interest for the many who knew no more of this man than that he devised a large sum for the support of a public library in Chicago. He seems to have been an earnest, conscientious, but rather narrow man. "The Idol of German Spectacles," by Dr. Cuppy, republished from the London *Journal of Education*, is perhaps a needed protest against exaggerated notions; but it should be noted that in the author's estimate no recognition is made of the fact that it is customary in Germany to go from one university to another in the pursuit of education, and that, therefore, the number presenting themselves for a degree at a given university will naturally be far less than the number taking lectures. Herr A., before taking his degree at the last university he attends, may be a faithful student at several others. Yet, according to Dr. Cuppy's method of judging, he would be counted among the non-studious at these universities.

THE best things in *Worthington's Magazine* are generally to be found in the departments, "The World Beautiful" and "Between You and Me." Lillian Whiting, Charlotte Perkins Stetson and Mrs. Wells keep these departments interesting and helpful. The October number is no exception to the rule.

THE NEWEST BOOKS.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn street, Chicago, by forwarding price named below.

TWO SOLDIERS AND A POLITICIAN. By Clinton Ross. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 32mo, pp. 139. 75 cents.

AN HISTORICAL INTERPRETATION OF PHILOSOPHY. By John Bascom. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 518. \$2.

PARTHIA. (THE STORY OF THE NATIONS Series.) By George Rawlinson. New York: G. P. Putnam's Sons. London: T. Fisher Unwin. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 432. \$1.50.

THE HOME: or Life in Sweden. 2 vols. By Frederika Bremer. Translated by Mary Howitt. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, gilt top, 12mo, pp. 329 and 335. \$2.50.

RACHEL STANWOOD: A Story of the Middle of the Nineteenth Century. By Lucy Gibson Morse. Boston and New York: Houghton, Mifflin & Co. Cloth, 16mo, pp. 441. \$1.25.

THE HANGING OF THE CRANE and Other Poems of the Home. By Henry Wadsworth Longfellow. Illustrated. Boston and New York: Houghton, Mifflin & Co. 1894. Cloth, gilt top, 16mo, pp. 53. \$1.50.

LITERARY GEMS. Fifth Series. IDEAS OF TRUTH. By John Ruskin. CONVERSATION. By Thomas De Quincey. SHE STOOPS TO CONQUER. By Oliver Goldsmith. THE EVE OF ST. AGNES. By John Keats. THE STUDY OF POETRY. By Matthew Arnold. THE HOUSE OF LIFE, A SONNET-SEQUENCE. By Dante Gabriel Rossetti. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Gilt-morocco, 32mo. 75 cents each.

PARABLES FROM NATURE. First and Second Series. By Mrs. Alfred Gatty. Illustrated by Paul de Longpre. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 8vo, pp. 279 and 280. \$1.75 each.

STUDIES OF TRAVEL. GREECE. By Edward A. Freeman. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 286. 75 cents. DITTO. ITALY. Pp. 321.

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THURS.—Scream as we may at the bad, the good prevails.

FRI.—Nice work asks sharp tools.

SAT.—God is not only Being, but better Becoming.

—C. A. Bartol.

A GARDEN SECRET.

I.

I heard a whisper of roses
And light white lilies laugh out,
"Ah, sweet, when the evening closes
And stars come looking about,
How cool and good it is to stand
Nor fear at all the gathering hand!"

II.

"Would I were red!" cried a white rose;
"Would I were white!" cried a red one,
"No longer the light wind blows,
He went with the dear dead sun,
Here we forever seem to stay,
And yet a sun dies every day."

III.

A LILY.

"The sun is not dead, but sleeping,
And each day the same sun wakes;
When stars their watch are keeping
A season of rest he takes."

MANY ROSES TOGETHER.

"How very wise these lilies are!
They must have heard star talk with star!"

IV.

FIRST ROSE.

"Pray, then, can you tell us, lilies,
Where slumbers the wind at night,
When the garden all 'round so still is,
And brimmed with the moon's pale light?"

A LILY.

"In branches of great trees he rests."

SECOND ROSE.

"Not so. They are too full of nests."

V.

FIRST ROSE.

"I think he sleeps where the grass is;
He there would have room to lie:
The white moon over him passes;
He wakes with the dawning sky."

MANY LILIES TOGETHER.

"How very wise these roses seem,
Who think they know and only dream."

VI.

FIRST ROSE.

"What haps to a gathered flower?"

SECOND ROSE.

"Nay, sister; now, who can tell?
One comes not back for an hour
To say it is ill or well.
I would with such a one confer,
To know what strange things chanced
to her."

VII.

FIRST ROSE.

"Hush! hush! Now the wind is waking;
Or is it the wind I hear?
My leaves are thrilling and shaking.
Good-by! I am gathered, dear!
Now, whether for my bliss or woe,
I shall know what the plucked flowers
know!"

—TRANSLATED.

STUDENT LIFE IN RUSSIA.

Nowhere in the world is the student subject to such a strict, searching and rigorous discipline as is the student in a Russian university. From his entrance into school the boy of ten or eleven years of age has to go through a long and tedious process of training, the nature of which, according to the *New York World*, tends more to fit him for army service than to fill the professor's chair. In the preparatory class the boys are taught the names of the royal family in order, and the names of the entire dynasty in their ranks and order. These he must know by heart. Next comes the way to render honor and salute all military officers should he meet them or speak about them. Here also he must learn by heart the Russian national anthem, "God Save the Czar." Next come marching and various military commands. An account is kept of the physical developments of each boy, so when he is sixteen years old it can be seen by his physical progress if he is fit for the army service. At this time the scholar receives a passport of "identification" and a book containing the rules and regulations which are to govern his life in the institution. The discipline the Russian student has to undergo may produce one or two results. The student may be obedient or abjectly slavish, or the rules and laws by which he is governed may give him food for reflection and create a natural aversion to the authorities.

Here are some of the requirements: Each student must wear a military uniform with brass and nickel-plated buttons, which have to be polished every day; each student must also clean his own shoes; mustache and beard are not allowed; hair must be clipped close; smoking and carrying a cane are forbidden, as well as the use of intoxicants whatsoever. While walking to and from school the student must carry on his back his knapsack filled with books, weighing in all about twenty-five or thirty pounds. This he must do in all kinds of weather. The student cannot at-

tend any social or public gathering or entertainment, neither can he go to the theater or concert hall. He must not be on the street after 7 p. m. He must not read any newspaper whatsoever, or any books but those written by Russian authors and approved of by the censor. Anyone observing the violation of any of these rules may demand the student's passport and return the same to the authorities, for which the informer receives a reward, while the student is punished by being locked up for twelve hours in a dark room.

Secret societies or organizations among the students are not to be dreamed of; neither are students permitted to gather in groups. Two may converse or speak with one another, but three together are not allowed. A young Russian who says he attended one of these institutions is authority for the statement that there is always among the students one spy in ten. The same person declares that when a spy makes an unfavorable report the student reported against suddenly disappears. In the year 1885, he affirms, there were twenty-one disappearances in St. Petersburg University and double that number in Moscow. If inquiry is made for the missing student, the inquirer will be told that the young man was considered a dangerous subject to the community and was therefore removed out of harm's way. The teachers, professors, and directors of universities are appointed by a body selected for that special purpose by the Czar himself. Many parents, knowing the risks and the dangers their boys are subject to while in a Russian university, educate them abroad. The young man sent abroad for education is looked upon by the authorities as a dangerous subject, full of liberal ideas and opinions concerning public problems.

—Exchange.

TAKE THE CONSEQUENCES.

The mother, more than the teacher, has opportunities to quietly let a deed impress its nature upon the child's mind. Little children are naturally logical and quickly perceive justice or injustice. The child who is rightly treated will accept the right kind of punishment as a matter of course. A friend of mine who had been given this idea of punishment, upon returning home one day found that her six-year-old boy had taken his younger brother over to the wagon-shop across the street, a forbidden spot, and they had smeared their aprons with the wagon-grease. In telling the story afterwards, she said: "My first impulse was to whip the boy, because he knew better than to go; but I thought I would try the other way of punishing him, and see if it would do any good. So I said, 'Why that's too bad. It will be rather hard for you to get the grease off, but I think I can help you, if you will get some turpentine. Run to the drug store on the corner and

buy a small bottle of it." On his return she took the two aprons and spread them upon the floor of the back porch; then, giving him a little sponge and the bottle of turpentine, she showed him how to begin his cleaning. In a few minutes he said: "Oh, mamma, this stuff smells horrid!" "Yes," she replied, serenely, "I know it does; I dislike the smell of turpentine very much, but I think you will get through soon." So Willie kept on scrubbing until he had cleaned the aprons as well as he could. "Well," said his mother, as she helped him put away the cleaning material, "I think my boy will be more careful about going to the wagon-shop, will he not?" "You bet I will!" was his emphatic reply.

—Elizabeth Harrison.

THE smallest living organisms, and those most to be feared by man in his battle for existence with the rest of nature, are bacteria, or microbes. They have an average diameter of but one twenty-five thousandth of an inch, and a length from one to ten times as great. The smallest of them are, however, much more minute than this: large numbers are only just visible under the highest powers of our best microscopes, and there is no doubt that still more powerful instruments would reveal multitudes of new forms. Two thousand microbes could swim side by side through the eye of a needle, and one could hold fifty millions of millions in the hollow of one's hand. An ordinary microbe will divide and become two every hour, or in even less time, and if it and its descendants were given an unlimited food supply so that they they could continue their divisions without interruption, in a day they would number forty million individuals. Some kinds have the property of producing poisonous secretions which cause disease. When a person becomes infected with some of these microbes, it may be only a small number, their great fertility will soon cause their number to be so increased that illness and perhaps death may result.

—The Weekly Review.

AN advocate of sanitary reform holds that fruits and berries, intelligently selected and properly used, might take the place of less harmless and much more expensive drugs. Under the category of laxatives he includes oranges, plums, figs, tamarinds, and mulberries. Pomegranates, cranberries, blackberries, and quinces are astringent (blackberry jelly having proved a specific for the cure of dysentery in cases where even laudanum failed); grapes, black currants, and cactus figs ("prickly pears") are diuretics; lemons, limes, and white currants are refrigerants. Apples counteract seasickness and relieve the nausea caused by tobacco smoke. A kind of blue grapes, resembling our Concord, are used in Switzerland for the cure of dyspepsia. The patient is kept on a low diet of bread and skim-milk, sometimes bread and water, but twice a day is permitted to turn himself loose upon a large vineyard, and eat away to the limit of his physical capacity. The combined diuretic and laxative effect of the grape juice purifies the blood, and marvelously restores the vigor of a disordered stomach.

—Exchange.

The Sunday School

THE FOURTH YEAR OF THE SIX YEARS' COURSE.

Tee Flowering of the Hebrew Religion.

BY EV. W. W. FENN.

LESSON IX.

JESUS AND THE SINNER.

Luke vii. 36-50.

This man receiveth sinners.—Luke xv. 2.
*Do I find love so full in my nature, God's ultimate gift,
That I doubt his own love can compete with it? Here the parts shift?
Here the creature surpass the creator,—the end, what began?*

Picture: Jesus and the Sinner. Hofmann.

In the last lesson we saw how Jesus offended prejudices of race and religion and so turned the tide against him. To-day we are to study the chief among his ethical judgments, which would still be a ground of reproach in many quarters were it thoroughly understood. The picture shows us three Pharisees amazed and indignant at the way Jesus is treating a woman who is pouring ointment from an alabaster flask upon his feet and wiping them with her hair. The picture is inaccurate in detail, for Jesus was reclining, not sitting upright at the table, and there is a patronizing lordliness in the hand outstretched over the woman's head that we cannot like, but the faces of the Pharisees are good and instructive. One is looking at Jesus in horror that he should allow this woman, who in the narrative is vaguely but significantly styled "a sinner," to come so near him. Another Pharisee who has recognized the woman is whispering into his neighbor's ear that Jesus cannot be a prophet, for if he were he would know her character and, of course, would condemn her. The third, regardless of Jesus, is almost rising from his chair as if fearing that the woman at whom he looks with scorn and disgust may attempt to perform a like service for him.

Which of the company did Jesus think the best?—Jesus taught that the sinful woman was morally better than the complacent Pharisees.

This is certainly a startling judgment. Of the woman we know absolutely nothing. Matthew, Mark and John speak of an anointing in Bethany by Mary, the sister of Lazarus and Martha; and therefore many have supposed that the same incident is related by Luke, who is silent as to the woman's name and lays the scene in the home of Simon indeed, although in Luke he is a Galilean Pharisee, while the Simon of the other account is a leper of Bethany. But it is incredible from all we know of Mary that she was a woman who could be called "sinful" and of whom Jesus would say "Her sins which are many." There may have been two anointings of Jesus, or the reluctance of Jesus' disciples to believe that their Master could have treated an abandoned

woman so kindly may have led them to twist the story which Luke has preserved in its original form. Fortunately the representation which this story gives, as found in Luke, of Jesus' ethical judgment, is so thoroughly substantiated by all other accounts that we may dismiss merely critical questions and regard the narrative in Luke, and this picture which is based upon it, as true to the feeling of Jesus if not to historic fact.

But are we willing to agree that the woman at the feet of Jesus is really better, morally, than the Pharisees who sit at his side? Look at their faces: with perhaps the exception of the whisperer, all of these men have pure, clean faces. That Pharisee with hands crossed on his breast is not one who would "devour widows' houses and for a pretense make long prayers"; he is obviously no hypocrite, but an honest, upright, pure-minded man. The Pharisee who is ready to rise shows a face that tells of long fastings if not of prayer; he also is a man of integrity and purity. Why, then, does Jesus contrast them unfavorably with the sinful woman? Their faces show: for while there is no trace of evil passion there is not a single hint of gentleness or tender sympathy. They despise the woman, and cannot see why Jesus allows her in his presence. Therefore were they in the opinion of Jesus in worse case morally than the woman at his feet. He thought that coldness was worse than passion, that unsympathetic righteousness ranked lower in the moral scale than erring tenderness. Sins of the flesh were less heinous than sins of the spirit. In Dante the same verdict is rendered; sins of incontinence are punished in the circles next below the unbaptized, while sins of treachery have their retribution in the belt just above the lowest depth of hell. Yet, does not this shock our moral sense? Is it really true that a perfectly respectable but hard-hearted, unfeeling man is farther from the kingdom of heaven than another who, though warm and sympathetic, is guilty of incontinence? That is a fair question for discussion. There is no doubt, however, how Jesus felt about it; his associations were often with social outcasts—the publicans and sinners. He believed in them, and trusted them most of all, finding them most responsive to his word. We judge instinctively the same way. We love reckless, loving Rip Van Winkle, but we turn away from a bloodless, heartless man. To the religious teachers of the day Jesus said: "The publicans and the harlots go into the kingdom of heaven before you."

What did Jesus say about forgiveness?—Jesus said that the presence of love in a man or woman always meant forgiveness.

* Jesus held forth no low standard of life. It was he who taught that it were better to cast eye or foot away than to be led into sin; he took judgment upon evil in heart or even in look as well as in actual deed; his ideal of morality was extraordinarily high, he shared the divine hatred of sin. And yet with all rigor of the moral code he had also a tender yearning over the lost sheep of Israel whom he had come to call to repentance. Jesus declared to Simon that the woman's sins were forgiven, but the ground of forgiveness is obscure in the narrative. Judging from the parable of the two

debtors, which Luke assigns to this occasion, we should conclude that this act of reverent, grateful homage was prompted by words of forgiveness which Jesus had previously spoken to her. She loved much because much had been forgiven to her. But in the story as we have it there is a hint of a very much more surprising doctrine, namely, that sin which is prompted by love is forgiven because of that love. It may be that the latter thought represents the real teaching of Jesus, which his disciples either misunderstood or modified because of its possible dangerous consequences. It is beyond doubt, however, that Jesus taught that in a loving temper was the only forgiveness for sin. In contrast to Paul, who ordinarily conceived of forgiveness as something external and forensic, Jesus always thought of it as inward and ethical. The man who forgives his brother is himself forgiven by God, since forgiveness of sin can be only the removal of sin, which is selfishness, from the heart. If love be within, sin is not there, and did not Jesus always put evil in the heart-motive and not in the outward act of transgression? We see, therefore, that this idea of forgiveness to love which, perhaps, shocks us at first standing, is really in harmony with a great deal of the thought peculiar to Jesus, it falls in with his general way of thinking, and may therefore have been his teaching in this particular case. If one do wrong from love does the love redeem the fault? In any event, there is no forgiveness while the heart remains hard and selfish. A great deal is said in current religious teaching about forgiveness of sins, but it is usually in the line of Paul's thought. Indeed, in this very narration, as Luke gives it, the closing verses have an unmistakably Pauline ring. "Thy faith hath saved thee"—but the real Jesus is heard in the other saying: "For she loved much." Sin is in the heart; if the heart be cold and unsympathetic the man is sinful, though the conduct may be blameless in its obedience to the "Thou shalt not" of law; sin is forgiven only when the heart is restored to sympathetic, tender, unselfish love. Only in the spirit of willingness to forgive others is a man's own forgiveness found.

How could Jesus speak for God in forgiving sins?—Because he knew that God could not be more harsh and severe than man, and he found in his own heart only pity and forgiveness for penitent sinners.

We have come upon another application of what in an earlier lesson we found to be the distinctive and peculiar method of Jesus—he reasoned from man to God and from God to man. His ethical principle is, "Treat men as God treats them—Be ye perfect even as your Father who is in heaven is perfect." Beyond this law we can hardly go, for the moral law which is to govern the relations of man to man must be revealed in nature: by that law God deals with man and by that same law man must ultimately treat his brother. As Dr. Cone has admirably said: "The peculiar, the original contribution which Jesus made to this department of ethics consists in the setting in which he placed the duty of universal love, or perhaps, better, in the foundation on which he established it, when

he gave it a religious significance and sanction by enjoining it as a duty for men on the ground of the divine love toward them." And matching this thought of the duty of man to man is another of the feeling of God toward man. Jesus regarded his thoughts and feelings as revelations of God. Hence when he felt pity for the wayward and fallen he knew that God pitied them too. When he found no condemnation in his own heart he declared the forgiveness of God. To say that Jesus could not have pronounced forgiveness in the name of God unless he were himself God is to miss utterly the very central idea of Jesus. So men did see in Jesus a fresh revelation of God. The expression of the Pharisees in the picture shows how they felt toward sinful men and women; in them is the revelation of the wrath of God against all unrighteousness; but Jesus was a purer, better man than any one of his table-companions, and in his compassion was a revelation of the love and pity of God. It was rare then—is it not rare now?—to see purity combined with pity for the impure, and to find that union of qualities in a man is a revelation of their existence in God. In Jesus men saw that purity could be tender and that tenderness could be pure.

How did this teaching turn the people against Jesus?—It offended their ethical traditions and made them question his purity and prophetic character.

Is it strange that men should have drawn back from such teaching as we have studied to-day? Are we quite sure of its truth ourselves? Does it not still arouse suspicion when a man "receiveth sinners"? Are we ready to agree that sins of the spirit are actually worse than sins of the flesh? Is it clear to us that love maketh an atonement for sins? We have been taught for so many years that Jesus was truly God, and the relics of that belief still color our feeling so deeply, that we fail to realize the sublime audacity which led him to affirm that God felt as he, the obscure carpenter of an obscure Galilean town, felt toward sinners. Among the Jews, who abhorred uncleanness, who had got into the way of thinking of God as a judge and his relation to men as legal, and who had a written revelation of God which they deemed supreme and final, is it any wonder that there arose a revolt against the teaching of Jesus?

In teaching this lesson the greatest care must be taken not to minimize the guilt of sins of the flesh, but to show in their true heinousness the more subtle sins of the spirit. Hawthorne has much that bears on the subject—see, for instance, the character of Hilda in "The Marble Faun" (cf. especially chaps. xxiii. and xlii.), the stories of "Egotism," "The Christmas Banquet," "Ethan Brand" and "The Man of Adamant." Dante also should be studied.

Questions.

The Picture.—Its inaccuracies of detail,—could you discover any from reading the account in Luke even without any other knowledge of Eastern customs? What sort of men should you judge the Pharisees to be from their faces, from the direction in which each

is looking? Do you like the attitude of Jesus?

The Ethical Discrimination of Jesus.—Do you really think that Jesus was right in his ethical judgment upon heartless Pharisees and passionate sinners? Whom would Jesus call "the perishing classes"? Can you think of other sayings attributed to him or stories told of him which have the same idea? Do you think of other great teachers in literature and religion who have taught similarly? What is forgiveness? What revelation of God did men find in Jesus?

The Ethical Law of Jesus.—What was it? How sound do you think it is? Can we find out how God treats men? Has society adopted that principle? In an article on The Psychological Laboratory at Harvard, Dr. Nichols says: "Every ethical problem is a psychological problem." Has that any bearing upon this principle of Jesus?

The Ethical Sanction of Jesus.—What was it? What has ethics to do with religion from the point of view of Jesus? The method of Jesus and how he applied it to moral problems.

And now, two questions, the most important of all: Have we truly represented the ethical thought of Jesus? Do you believe that thought to be true?

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Notes from the field

Chicago.—The Annual Conference of the Unitarian and other Independent Societies of Illinois will be held at All Souls Church from the 7th to the 9th of November. The following is the program: Tuesday, Nov. 7, 8 p. m., Annual Sermon, by Rev. H. W. Thomas of Chicago; 9 p. m., Social Reunion. Wednesday, Nov. 8, 10 a. m., Devotional Meeting, led by Rev. J. V. Blake, Chicago; 11 a. m., Reports of State Work by the Secretary and the ministers of the different churches; 3 p. m., Paper on "The Liberal Church and the People," by Rev. R. A. White, Chicago; Discussion opened by Rev. R. B. Marsh, Peoria; 4 p. m., Paper on Method; of Missionary Work in Liberal Churches," by Rev. A. N. Alcott, Elgin; Discussion opened by Rev. A. H. Laing, Joliet; 8 p. m., Platform Meeting on "The Larger Religious Horizon,"—The Larger Horizon of the Universalist Church, by Rev. A. J. Canfield, Chicago; The Larger Horizon of the Unitarian Church, by Rev. Ida Hultin, Moline; The Larger Horizon of the Independent Church, by Rev. J. H. Acton, Aurora; The Larger Horizon of the Jewish Church, by Rabbi Hirsch; The Larger Horizon of the Ethical Movement, by Mr. M. M. Mangasarian, Chicago; The Possibilities of Liberal Organization, by Rev. J. L. Jones, Chicago. Thursday, 10 a. m., Devotional Meeting; 11 a. m., Business.

Hinsdale, Ill.—The pulpit at Hinsdale was filled Oct. 15 and 22 by the Rev. Messrs. Vivekananda and Nagarkar, who preached with much acceptance to overflowing houses. A course of lectures by Messrs. Vivekananda and Hirai are also being given and attended to the full capacity of the church. Next Sunday the pulpit will be occupied by the Rev. J. C. Allen, a recent graduate of Meadville and a former parishioner of Mr. Gannett in Rochester, who writes very cordially in commendation of him.

Geneva, Ill.—The Unitarian Society held its annual meeting in the church Wednesday, Oct. 18. After supper the meeting was called to order by Mrs. Harvey, Chairman of the Board of Trustees, to listen to reports and elect officers for the coming year. Mrs. Harvey, Mr. B. W. Dodson and Mrs. Blackman were elected trustees, Mr. T. H. Eddowes secretary, and Miss Lizzie Long treasurer. The principal work of the past year was the building of the parsonage, funds for which were largely contributed by outside friends, who personally or by report were familiar with the early history of the church, especially in connection with the labors of Mr. Conant more than fifty years ago. The society desires to express in this way its sincere thanks to all friends, East and West, who have aided in this work. A small indebtedness of about \$200 remaining, it was voted to raise that among ourselves, and Mr. Dodson and Mr. Harvey were appointed a committee for that purpose. On the following Sunday, Harvest Sunday, the full amount was raised, and the society is now out of debt.

St. Paul, Minn.—During the four Sundays in November and the first two of December, Rev. S. M. Crothers will deliver a series of evening sermons on "Texts from the Poets." The first text is from Keats,—

Beauty is truth, truth beauty,—that is all
Ye know on earth, and all ye need to know.—
and the last from Browning:

To trace love's first beginning in mankind,
To know even hate is but a masque of love's
To see a good in evil, and a hope
In ill success.

The other texts are, in order, from Shelley, Wordsworth, Emerson and Matthew Arnold.

New Paynesville, Minn.—The Rev. Helen G. Putnam, of Fargo, N. D., did some good work here this week. On Sunday, the 22d ult., she held a service in I. O. O. F. Hall, kindly donated by the large-hearted members of that order. Fifty persons attended, and gave the closest attention to her fine discourse on character. In the evening she addressed a house-full in the Congregational Church on the Parliament of Religions. She spent the next three days visiting unorthodox families, and found more than a dozen who belonged to no fold, and were glad to hear the free word. Besides these families she found about twenty individuals who were equally glad to hear her. If friends of the liberal faith were to travel about among the people awhile they would be surprised at the endless field for work. Thousands of hearts are waiting to be warmed to life and love by the sunny rays of reason in religion. G. R. S.

Mt. Pleasant, Mich.—The Michigan Conference of Unitarian and Independent Churches will be held at Mt. Pleasant, from the 7th to the 9th of November. The following is the program: Nov. 7, 1893, Opening Sermon, 7:30 p. m., by Rev. W. D. Simmonds; Nov. 8, Devotional Meeting, 9 to 10 a. m., led by Rev. H. Digby Johnston; Reports of officers, Reports from Churches in the State, Appointment of committee, 10 to 11; Paper by Rev. T. B. Forbush, followed by discussion, 11 to 12; Paper by Rev. F. W. N. Hugenholz, followed by discussion, 2 to 3 p. m.; Paper by Rev. J. T. Sunderland and discussion, 3 to 4 p. m.; Platform Meeting, 7 p. m., subject, "The Aids to the Advancement of Liberal Religion"—1st, "Science, Giving Juster Views of God and Man," Rev. H. Digby Johnston; 2d, "Historic Criticism, Giving Juster Views of Revelation and the Bible;" 3d, "Growth of Human Sympathy," Rev. Caroline J. Bartlett. Nov. 9, Devotional Meeting, 9 to 10 a. m., led by Rev. C. J. Bartlett; Paper by Rev. Reed Stuart and discussion, 10 to 11; Paper by Hon. S. U. Hopkin; and discussion, 11 to 12; Closing Business of the Conference and Election of Officers, 12 m.

Manistee, Mich.—The Secretary of the Western Conference preached at Manistee, Oct. 22, and was greeted by a large and sympathetic audience. The church is still without a minister, but is ready for the right person when he or she comes. That they were still alive was shown by their purchasing fifty copies of "Beginnings" within ten minutes of the close of the services.

Ames, Iowa.—Rev. Miss Safford, of Sioux City, who with her colleague, Miss Gordon, has also for some time been caring for the religious needs of Cherokee, preaching there every other week, and contributing to the organization of a promising Unity club, has now turned her attention to the State Agricultural College at this place, in the chapel of which she preached to the students Oct. 15, and in the afternoon held a largely attended

inquiry meeting, at which the students kept her busy several hours answering questions. In reference to this occasion *The Student*, the college paper, spoke as follows:

The talk given by Miss Safford in Morrill Hall Sunday afternoon was appreciated by all, whether agreeing with her belief or not. We have a very able class of ministers to address us on Sundays, and students would enjoy more talks from them after the manner of this one. We are here for education of the broadest kind, for information on all questions and on all sides of the question; and this can only come from the most perfect liberty of discussion and access to all sources of information. It is a violation of the non-sectarian spirit of a State institution to suppress the expression of opinion on one side of a religious question on the supposition that "our side" contains all the truth that has been unearthed and doubtless the truth will perish with us. Let "non-sectarianism" be true non-sectarianism.

Cincinnati, Ohio.—The Cincinnati Branch of the National Alliance of Unitarian and Other Liberal Christian Women, of which Mary P. Wells Smith is President, has sent us the following interesting program for 1893-94: October 16th.—Extra-Biblical Religions. Rev. Geo. A. Thayer. A paper written for the International Congress of Unitarians, at Chicago. November 13th.—What I Learned at Chicago. Five-minute talks by Mesdames Brotherton, Corre, Champion, Stanwood, Stone, Sykes, Owens, Goepfer, Ives, and other ladies. December 11th.—Early Unitarianism in Cincinnati. Mrs. Lucy E. A. Kebler. January 8th.—Religious News Committee's Report. February 12th.—Unitarian Hymns and Hymn Writers. Mrs. Davis James. March 12th.—The Religious and Ethical Influence of Poetry. Mrs. E. M. Brown. April 9th.—The Unity of Religions. Miss Anna Laws. May 14th.—Philanthropic News Committee's Report.

Marietta, Ohio.—Services have been held here throughout the summer, and the various activities of the church are already organizing for new work. The Sunday school has started, using "Beginnings" as its text book, with a regular teachers' meeting and the prospect of a Children's Church later. The Unity Club is soon to take up the study of politics; and the Young Ladies' Lecture Committee has just had a lecture by Mrs. Jenness-Miller, the proceeds of which are to go to start a Boys' Club. The indefatigable young minister, Mr. Penney, is giving a course of Monday evening readings from Living American Poets. The following is the list of the authors and the dates: Sept. 25, Thomas Bailey Aldrich; Oct. 9, Edgar Fawcett; Oct. 23, Bert Harte; Nov. 6, Edward Rowland Sill; Nov. 20, Anne Reeve Aldrich; Dec. 4, Walter Learned; Dec. 18, College Verse; Jan. 8, Jas. Whitcomb Riley; Jan. 22, William Watson; Feb. 5, John Henry Brown; Feb. 19, William Dean Howells; March 5, Clinton Scollard; March 19, Hamlin Garland.

Baltimore, Md.—The historic church at Baltimore, which during the twenty years of Mr. Charles R. Weld's pastorate has paid a debt of \$30,000 and built a chapel house with many conveniences for the work of the parish, has just completed extensive interior alterations of the church-building, and on the 29th of October commemorated the seventy-fifth anniversary of the dedication of the original building and consecrated the remodeled church to its large religious and humanitarian work. Rev. James De Normandie, of Boston, and the pastor were to conduct

the service at 11 a. m. and Rev. Grindall Reynolds was to preach in the evening.

The Brooklyn (N. Y.) Ethical Association will give for the year 1893-1894, a series of lectures, or essays, Sunday evenings, on LIFE, AND THE CONDITIONS OF SURVIVAL, as follows: I. Oct. 29, 1893. "Cosmic Evolution as related to Ethics," by Dr. Lewis G. Janes, President of the Association. II. Nov. 12. "Solar Energy," by Mr. A. Emerson Palmer. III. Nov. 26. "The Atmosphere," by Dr. Robert G. Eccles, 1st Vice President. IV. Dec. 10. "Water," by Dr. Rossiter W. Raymond. V. Dec. 24. "Food," by Prof. W. O. Atwater, of Wesleyan University. VI. Jan. 14, 1894. "Structural Variation," by Prof. E. D. Cope, of the University of Pennsylvania. VII. Jan. 28. "Locomotion," by Dr. L. M. Holbrook, editor of the *Journal of Hygiene*. VIII. Feb. 11. "Work," by Dr. David A. Gorton. IX. Feb. 25. "Protective Covering," by Mrs. Lizzie Cheney Ward. X. March 11. "Shelter," by Mr. Z. Sidney Sampson. XI. March 25. "Habit," by Rev. John W. Chadwick. XII. April 8. "Sanitation," by Mr. James A. Skilton, Corresponding Secretary of the Association. XIII. April 22. "Philanthropy," by Rev. John C. Kimball, Corresponding Member of the Association. XIV. April 29. "Religion," by Rev. Edward P. Powell, Corresponding Member of the Association. (These essays will be published monthly at 10 cents a copy, by Chas. H. Kerr & Co., and may be obtained at that price from the Unity Publishing Company.)

Olympia, Wash.—Rev. W. G. Eliot, of Seattle, is ministering to the society at this place by coming over Sunday evenings and holding services here. Rev. Napoleon Hoagland, who has labored with the society for three years, is now visiting with his family at his old home in Shelby County, Ill. He tarried three weeks in Chicago to attend the Fair, and he announces his readiness to take work in a new field by the 1st of November.

Santa Barbara, Cal.—Rev. Henry G. Spaulding, who during Mr. Thatcher's absence in the East is supplying the pulpit of Unity Church, on October 10 conducted the funeral exercises held over the remains of Rev. Samuel A. Dyberg, who died there at Santa Barbara Cottage Hospital October 8.

Early in the month Mrs. Laura Ormiston Chant addressed a large audience on "The Modern Woman."

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